A DISPUTE between *James Nayler* and the Parish Teachers of Chesterfield, by a Challenge against him.

With several Passages by Letters, occasioned by a Bull-baiting.

Wherein the simple may see the bloody intents of those men under fair Colours; when they speak of peace, War is in their hearts.

LONDON, Printed for *Gyles Calvert*, and are to be sold at his shop at the *Black Spread Eagle*, at the West end of PAUL'S, 1655.

BEing moved of the Lord to go to *Chesterfield* about the 20. day of the 10. moneth, and coming to the house of *John Firth*, as I was in the house I heard a confused noise in the Town, whoting, yelling, and swearing, about a Bull-bating; whereat being much troubled in spirit, I waited to know the Will of God, what he would have me to do; whether I should go and declare against that their ungodly practise, but after I had waited a while I was moved to write to him that is called their Teacher, and was shewed that I must lay the thing upon him, being the cause why the people knew no better, but perish under him for want of knowledge; whereupon I writ as followeth.

To thee who cals thy self a Minister of Jesus Christ, and pretends to be called to this Town of *Chesterfield* this people to teach, but this day is the fruits of thy Ministry manifest, in the open streets, a multitude gathered to sport themselves, in setting one of the creatures of God against another to torment, and thy people thou teaches, whoting, yelling, swearing and cursing and blaspheming the dreadful name of God; Is this thy Ministry, and these thy Brethren, with whom thou joyns to worship the living God? Oh how dare you take his name into your mouths? Did ever any Minister of Christ lead a people thus, or own such a people to maintain them? Oh shame that ever you should own the name of Christians, those that never heard of the name of Christ, shall rise up in judgment against you: Is this the voice that this day is heard in your streets? or are these the people God accepts when you pray? Nay, your prayers is abomination to God, and you never knew him, that lives in these things or joyns with them; Didst thou love God, thou could not suffer these things and be silent; O thou man-pleaser! I declare to thee this day, in

of thy Generation, who hath suffered those wickednes to lie upon his people, so that he cannot be reconciled to them nor they know him because of their sins; and you daub them, and call them Christians and thus they perish under you for want of knowledge of God, and yet you cry peace, and tels them they cannot be free from sin, nor know God, as the children of God have ever done; and thus you strengthen the hands of the wicked, so that none turns from his wickedness, but God is risen to cut you off, and to deliver his people out of your mouths upon whom you have made a prey; and wo unto you it had bin good for you that you had never bin born; and in that day thou shalt witness that this is the word of God. *Written by one that seeks the good of souls, called* James Nayler.

For this writing, complaint was made at a meeting of Justices, and much means was used to raise persecution, and the man of the house where I writ it was sent for, and examined about it, and *John Billingsley* the Priest of *Chesterfield* said oftentimes, and before many hundreds of people, that *I deserv'd to be hang'd for these words writing*; but not prevailing at that time, another plot was laid under pretense of a Dispute, to get me within compass of their Law, and a letter was sent after me, challenging a meeting in the steeple house at *Chesterfield* the 3. day of the moneth called *Januarry*, with the Questions they would dispute on, which were in these words following.

For James Nayler *wandering Quaker, and his fellow Seducers, Persecuters of the faithful Ministers of the Gospel of Christ.*

I Perceive by the Papers sent by thee, and other thy fellows, to my self, and other my Brethren in the Ministry of the Gospel, that thou spreadest wicked errors, and forgest abominable lies against the servants of Christ; Therefore if thou hast a mind to meet in a way of Christian conference, and be willing First, That only one shall speak at once: Secondly, That what is spoken on both sides, shall presently be committed to writing, to be published to the Congregation at the end of every Argument and Question at the furthest; Then I shall give thee a meeting (God-willing) to confer with thee, upon these Questions, and upon any order afterward as shall be agreed upon.

Quest. 1. *Whether the Spirit of God speaking in the Scriptures, be the chief Judge of controversies of Faith?* I affirm it, prove the contrary if you can.

Qu. 2. *Whether the private spirit in the Pope, or in any Quakers, be the chief judge of any controversies of Faith:* I deny it, prove the contrary if you can.

Qu. 3. *Whether Christ or his Apostles did preach in the Synagogues or publike meeting places, or upon any Text of Scripture?* I affirm it, prove the contrary if you can.

Qu. 4. *Whether every man be bound to look to the light within him for his direction to attain salvation?* I deny it, prove the contrary if you can.

Qu. 5. *Whether the Quakers have any lawful call from God to leave your particu-*

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contrary to the doctrine of Christ? I deny it, prove it if you can.

Whether it be lawful for you Quakers publikely before our Congregations, by word, and writing, or otherwise, to revile and slander the Ministers of Christ, calling them thieves, murtherers, hypocrites, antichrists, seducers, and such like? I deny it, prove the contrary if you can. Qu.

Whether it be lawful to call any man master or father upon earth? I affirm it. Qu.

If you will meet upon the 3d day of the 11. moneth, commonly called the 3d of January next, being wednesday come sevennight, in the publike meeting place at Chesterfield, you shall (God willing) find those who will be ready to defend the truth, and oppose your errors.

Chesterfield Decemb. 23. 1654. *John Billingsley.*

If you engage to give us a meeting upon the terms before-mentioned, let me have certain notice within these four days under your hand.

This challenge I received when I was about twenty miles from *Chesterfield*, and writ an answer to it as followeth;

THose who trembled and quaked at the word of the Lord, was ever hated and scorned by those who talked of the Letter, but knew not the word, but cast out such as heard the word, and trembled at it; and for a pretense said, let God be glorified; and such being cast out, was ever strangers and wanderers, who had no certain dwelling place; and in such the Son of man is manifest, who hath not whereon to lay his head; and to such thou appears to be an enemy, which ever was the faithful ministers of the Gospel, who never persecuted any, but was bear in the Synagogues, and haled to prison; as now they are by the false Prophets & Hirelings, against whom they was sent to bear witness, who therefore stirred up the powers of the earth against them (for there their strength ever lay) as now the prisons are filled by thy generation, a witness against you; and yet thou art not ashamed to call me Persecuter, who hath often suffered by you, but never persecuted any; and in the presence of the Lord *I* charge thee to be a Lyar, till thou prove whom *I* have persecuted. And for my Paper *I* sent to thee, or any of thy *Brethren*, *I* charge thee to prove what wicked errors or forged lyes there is in it And were thou a servant of Christ, thou would be ashamed of such practise whereof *I* wrote to thee in my paper, and not have envied me for it. And for thy questions, wherein thou hast shewed thy ignorance of the spirit of God, and his Call to the Ministry, *I* shall return the answer thus. *Isa. 66. 1 Cor. 10, 1 12, 1 Heb. 1 2*

The Spirit of God speaking in the holy men of God, by which the Scriptures were given forth as they are moved, was and is the chief judg of all controversies, and by that spirit was all controversies judged before the letter was, which judgement the Letter declares of as is plain, Exod. 18. 16. 1 King. 3. 1 Cor. 2. 15, 16. 1 Joh. 2. 20. 27. 1 Cor. 10. 15. & 14. 26. *and this spirit speaks not in the dead, but in the living.* Qu. answ

That spirit which in all ages bare witness against such which sought for their gain from their quarters, bare rule by their means, were called of men masters, had the chief place in assemblies stood praying in the Synagogues, laid heavie burdens upon the people, &c. was not a private spirit, though it was but in one against hundreds, which spirit testifies against all the world, and its invented worships, pride and covetousness, and its the same at this day, and thats the Qu. 2

the popish worship in popish houses, by popish laws; beating and imprisoning such as bear witness against these Popish acts and worships; and by that spirit do the Quakers now suffer: which witness the spirit of judgement, where there is no controversie, which thou denies, who art in opinions and controversies.

Qu. 3. Christ went into the Synagogues and Temple, who preached the end of Tem-
h. 4. ple, and Temple worship, and held forth the worship in spirit, which being fulfil-
Cor. 6. led, the Apostles went to call out of the Synagogues and Idols temples, and said,
Cor. 3. God did not dwell in Temples made with hands; and who believed in Christ, came out and met no more in the Synagogues, but in private houses, or in the fields, and witnessed their bodies the Temples of the living God, and his worship there in spirit; which temples was holy: nor did they take a Text, and from that study an hours talk, but said, God had made them able ministers, not of the letter, but of the spirit: though Christ under the Law did read a Scripture to witness it fulfilled in himself; but this will not prove your practise, who preach other mens conditions and not your own, no more then the Apostles going into the Synagogues to call people out, will prove the practise to keep them in, which is quite contrary. Acts 17. 1, 2, 3, 4.

Qu. 4. The light of Christ which hath enlightned every one that comes into the world is our light, and to that light is every one bound to look for direction to attain salvation, according to his own words John 8.12. and this light is spiritual, and within, as is plain, 2 Cor. 4.6, 7. Luk. 11.34, 35, 36. and the Law of the spirit of life is within written in the heart, which is the new covenant of light, and thou that denies this light, art manifest to be one of those builders that refuse the corner stone, which is Christ the light, and knows not the mystery of godliness, which is Christ in us, the hope of glory, and way to attain salvation, nor that spirit of truth in thee that leads into all truths, but art manifest in thy words and practises a child of darkness: speaking and acting contrary to the spiritual Law and testimony, because thou hast denyed the light in thee, Ia. 8. 20. and the least child of light shall thee judge and comprehend a blind guide that hast not the light in thee, contrary to the Apostles, who preached the word that was in them, and Christ who is the light in them; but thy light and word is without thee, and not within thee. Rom. 10. 6, 7, 8.

Qu. 5. Our call from God we witness, to leave all and follow him as wanderers, who had not whereon to lay his head, and in love to soul to deny our selves, and worldly Interest, to publish the acceptable year of the Lord, and the day of vengeance of our God, upon the head of all deceit & deceivers, & those that holds them up, who are found in the steps of the pharisees, and this is not contrary to the doctrine of Christ, but the same which he practised and those that he called, who left the world his calling to follow, that they might please him that had cal-

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ever professing thy self a Minister of Christ who knows not a call out of the world, nor his doctrine who said, He that will not take up his Cross and follow me cannot be my Disciple, but your calling is where you may have all, and not where you must forsake all, you are no such Disciples, nor so taught.

Those who denies the light of Christ who is the Door, and climbs up another way, are Thieves, and who beats in prisons, and envies his Brother, is a Murtherer; and who professes Christ, but lives contrary, are hypocrites; and who draws from the spiritual teaching, and denies the light of Christ, are seducers, and antichrists, and no ministers of Christs: and publikely to bear witness against such in word and writing, is no raylingnor slandering, and in the Temple and Synagogues have such been denyed by Christ and his ministers; and those who will follow Christ, can do no other at this day, though now you rage as they did. Qu.

Saith Christ, call no man master upon earth, neither be ye called Master, but thou affirms the contrary against his plain commands, and art not ashamed to manifest Antichrist before all men, and no wonder that thou should oppose his family, when thou sets thy self against the Master to set thy self in his stead, that thou maiest be worshiped; and here thy spirit speaks contrary to the Scriptures, and that spirit that spoke forth the Scriptures, and that's the spirit of Antichrist that opposeth the words of Christ. Qu.

If the Lord will, I shall be at *Chesterfield* the day thou hast appointed, not to serve thy pride, but to bear witness to the truth which thou opposest: and for disorder as speaking more then one at once, look thou to it on thy part, for with me there is not much danger, not knowing any shall be with me, but him alone in whom I stand a witness to the truth, God blessed for ever.

Written from Elton *near* Bever-Castle, *James Nayler.*

These answers I would have read before the people, but the Priests was not willing to suffer it, but interrupted me.

After I had written this, I returned him back his own Questions in these words as followeth.

Having answered thy Questions, I have returned thee them again, wherein thou may see thy folly, and in plainness return an answer.

Whether every one that hath the letter, have the chief judg of all controversies? and whether the chief Judg be devided in himself, seeing you who trade in the letter, and have the judgment from thence, are so full of opinions, contentions, and vain jangling, which by the spirit is judged? Quest 1.

Whether that proud spirit in the chief Priests & Pharisees, hirelings & false Qu.

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was the private spirit? and whether these spirits bring [illegible] the same fruits now? and whether of these spirits is in the Pope and Popish priests at this day?

Qu. 3. *Whether ever any of the Ministers of Christ, after the true Temple was destroyed, did ever lead people into the Synagogues or Idols temples, there to worship, taking a text of another mans words, which God never spoke to them, and from that, Divine an hours talk by a glass, raising Points, Reasons, Objections, and Answers, stand praying before and after, and have such a sum of tyths or money for so doing, prove thy practise by plain Scripture, and clear it from Popery where it had its Bise, or stop thy mouth for ever.*

Qu. 4. *Whether that Christ who is the light of the world be in every Believer, and where he leaves his light when he comes to appear in them, seeing thou denies any light within to be looked to for direction to attain salvation.*

Qu. 5. *Whether that call wherewith Christ ever called his ministers out o'th world to preach to all Nations according to the Scriptures, be the same now, or when was it changed into tyths, Parsonages, and great houses to dwell in, seing thou denies the first of these to be lawful, and hast taken up the latter.*

Qu. 6. *How comes those words formerly spoken by Christ, and his ministers, now to be unlawful, being spoken to the same generation, who are found in the same practises? and had not the chief Priests and Pharisees, (who were antichrists and seducers) as good reason to call that reviling & slandering the Ministers, seeing they could prove their call to the Ministery (by the letter) which you cannot?*

Qu. 7. *After Christ had given a command to his Ministers not to be called* M^s. *when did he command the contrary? and is not he antichrist that teaches not to obey the cōmands of Christ, but affirms & practises the contrary? and whether the crying your selves up in words to be servants of Christ but being* M^rs. *and Lords in every Town bearing rule by your means, taking mens goods against their wills, do not resemble the Pope, who calls himself (in words) the servant of servants, but Rules over Kings where he can get power? and how far you have attempted the like in these Nations, hath been manifest? and whether these be the fruits of the Ministers of Christ?*

These Answers and Questions I left with the Mayor of the Town to give to the Priest, who did so.

This being written, but before I could get it to him, comes another letter full of rage, challengings, and darings about that letter I writ against the uncivil carriage of his people at their Bull-baiting, saying, That I should first have convinced them that it is a sin to bait a Bull, before I had exclaimed against them for it: and that our speaking in the markets disturbing the peace is worse then either Bull or Bear-baiting, and said he wondred at the patience of God, that when I took the pen into my wretched hand, he

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saints one against another, and make me a spectacle of his avenged power before his Saints, and before the world; but if I repented not of that wickedness, the Lord would shortly come in flames of fire, with the Angel of his power to take vengeance on me; And he desired the Lord of Heaven and Earth, to give me a true sight of my wickedness, manifest (in that I writ to him against the Bull-baiting) and that God would cause my soul to bleed and mourn under the burthen of it: and said I had drawn away many well-meaning souls from the profession and practise of truth, which was according to truth, strongly pleading for the owning the people in this practise: pleading that Christ eat with Publicans and sinners, and that the *Hebrews* Church was such a mixt multitude as was accustomed to meet in the Jewish Synagogues, and that the meaning of that Scripture *Heb.* 10. 25. was so, and that none could be free from the very being of corruption in them, whileſt they are on this side Heaven; and this truth he would undertake largely to prove from Scripture, if I should say to the contrary; and having owned them, and pleaded to them (in their practise) and his own, and railed against me (with these and many more bitter words) for writing against their practise, then he demands of me, why it is not as much the fruits of my ministery as of his? And now all may see if this man matter what he says, who owns these people for his flock, takes their Tyths for teaching them; and when any is moved to declare against these vanities in markets, or high places, he says, it is worse then either Bull or Bear-baiting, and calls it breaking the peace, and threatens me with plagues God will powre on me, except I repent of what I had writ in my letter to him against it, and all such practise, and hath spoken to the Magistrates, that none may be suffered to exhort the people in the High-place against any such practises, but calls a disturbance of their worship, and yet says our ministery is as guilty of the sin of the people as his is, when he will not suffer the truth by us to be ministered to them: but if any do, they must suffer for it; And thus the Lord (out of their own mouths) is laying open the deceits of their hearts; for the day of revealing the man of sin is come, and the Lord is at work throughout the Nations. And now all people that fears the Lord loves your souls, take heed how you oppose your selves to uphold what he is casting down, or to cover what he is revealing, lest his wrath break out upon you also, and he that helpeth, and he that is holpen fall together; It is for your sakes that they are so plainly laid open that all may see, but who is willing to be blind. And when he had ended his letter filled with such stuff as before mentioned, he says its the Lords advice to me; but that Lord I deny, and his advice who pleads for sin and sects, Bull-baiting and Bear-baiting, above the servants of God who reproves sin in the earth.

J. N.

THe day the Prieſts had appoynted drawing nigh, I came over *Trent* to goe to *Cheſterfield*, to be there at the time appointed, to bear witneſs to the Truth; and being ſhewed the many plots laid to have me caſt in Priſon, and to proſecute their bloody Intents againſt me, the Enemy preſented ſtrong Temptations to draw me back, and not to goe on; But my mind being kept with my Father in his Will to ſtand, the power of the Lord arife; & the Standard was lifted up, which is my ſtrength in all my bonds and ſufferings; and the love of God was ſhed abroad towards his tender plants which he had planted in thoſe parts, and for their ſakes I was made willing to lay downe life and all, that God might be honoured in them, and they preſerved in the faith of Chriſt which they had received. And ſo with joy I came to the Towne early in the morning, and hearing that they had a Plot firſt to begin their Service (as they call it) and then if I ſpoke I was within their Law; I went up to the high place before they began about an houre, and walked in their high place, where I was ſhewed that if I would ſtand in the Counſell of my father, the ſnare ſhould be diſcovered, and I ſhould eſcape; after a while I ſent two men to the Prieſts to bid them come up according to their challenge, anſwer came that they ſtayd for ſome more of their Brethren, they would come by and by: then I enquired which doore he came in at, and the people ſayd at the lower doore, then I walked to that doore and there ſtayed, that I might ſpeake to them before they began, but not long after the people told me he was going towards the other doore: whereupon I haſted out and up the yard, and got the Porch before them, and perceaving which was the Prieſt of that Towne, I ſayd, Friend thou haſt accuſed me behind my back, to be a Blaſphemer, a ſeducer, and perſecuter of Antichriſt, now prove it to my face before the people, but he would not ſtay, but as he went looked back, ſaying thou haſt been a Souldier, but I am not ſo hardy, we will goe in; ſo I went in with them, and when we were within, I ſaid now prove thy accuſations, calling earneſtly to him; but to their uſuall place they got, and there they lifted up their eyes and hands towards heaven (but blood in their hearts) and began to make a praying, then was I moved to goe out from amongſt them, and went downe to a meeting of friends that was in the Towne, but ſeing that I was gone they ceaſed their Service & began to aske for me, and a profeſſor in the Towne came and and told mee; then went I up to the high place againe, but was not to go in, but as I was going I met with the Townes Mayor, & ſpoke ſome words to him, who was very moderate, and ſayd he would keep peace, and would have had me in, but I told him they had begun their work, and in their time I ſhould not goe in: further, I ſayd let it be manifeſt this day to thee and all Magiſtrates in the Nation, that we have no mind to break the Law unleſs the Lord move us, though that Law is contrary to Scripture, therefore let them come forth into the

the yard, the weather is calme; ſo he went in, but they would [illegible] ſo he came againe and wiſhed me to come in, and ſome others wiſhed the ſame, ſaying there was no plot; upon which I was moved to charge ſome there in the preſence of God, to ſpeake what they knew as to the plot, and they ſaid they did beleeve ſuch a thing; then ſayd the Mayor none can impriſon here but I, and thou ſhalt not be impriſoned for it: I anſwered, I beleeve thou intendſt not to impriſon mee for it, but thou canſt not ſecure mee, here are Prieſts out of all Quarters, and if complaint be made twenty miles from this place, that I broke the Law, a Juſtice in the Countrey will ſay he muſt execute it upon me, and thou canſt not keep me free; then was I moved to ſpeake theſe words, if thou wilt goe in and bring them forth to confeſſe they have done the worke they have begun, then I ſhall go in, ſo he returned, & after a while they came forth and confeſſed they had done, ſo in I went, where there was many hundreds of people, and as ſome who knew them have ſaid ſince above twenty Prieſts, though divers had changed their colours from black to gray. The things they would diſpute upon were what they themſelves had choſen, ſo that there was no place for any other thing, that I would have had them to have proved as their owne practice, *&c.* Yet they would often take liberty to aske many tempting Queſtions to enſnare, as whether the Scripture were the word, and the writings of *Mathew*, *Marke*, *Luke*, and *John* the Goſpel, which they went about to prove but could not, and when I ſaid the Goſpel was before *Mathew*, *Marke*, *Luke* and *John* wrote that: the high Prieſt ſaid he would prove the contrary, and brought that of *Mark* the firſt, *The beginning of the Goſpel of Jeſus Chriſt*, &c. Then I asked him if the Goſpel was not before thoſe words were written, but his mouth was ſtopt as to that thing, and the ſnare layd to no purpoſe, (through the love of my father) in theſe two things, *viz.* that if any ſay the Scriptures are not the word, and the foure Books the Goſpel, they ſay they have a Law againſt ſuch, & by that Law ſome of the ſervants of God now are in bonds: though the Scripture ſay that God is the word, and Chriſt is the glad tydings: And thus we ſuffer for ſpeaking what the Scriptures ſpeaks, being moved thereto of the Lord: but herein is manifeſt the Saints obedience and patience, and the Serpents ſubtilty. Then the ſnare being broke they ceaſed their faire ſpeeches, & began to ſhew their hearts: ſaying, I deſerved to be hanged, calling me deſperate knave, bidding fye upon me, wiſhing mee out of the world, and all my followers, gnaſhing upon mee (ſome of them) with their teeth, and when I ſpoke the words of the Scripture, the high Prieſt ſaid, thats a Bull; and ſuch corrupt ſpeeches; and when I had reproved the High Prieſt twice for ſwearing, another ſayd, that if I would ſweare that he ſwore, he ſhould be puniſhed: I anſwered, muſt I commit one ſinne to have another puniſhed; they ſaid it was lawfull, if a Magiſtrate commanded it, which I challenged them to prove, but they could not, by any Command or practiſe of Saints in Scripture, but brought that in the *Hebrewes*, where *Paul*

ſon of mens practiſe, *that men ſwear by the greater:* and to this they added a lye, and ſaid *all men*, which the Saints never uſed but ſaid, *ſwear not at all*; as Chriſt our Saviour ſaid before them; And ſaid *Paul, an oath amongſt men*, but doth not ſay, *an oath among them, is the end of all ſtrife*; for to the Saints all ſtrife is ended by the everlaſting Covenant, without ſwearing, who ſayth, *ſwear not at all by any oath whatſoever, for you cannot make one haire white or blacke*, which theſe Prieſts ſet themſelves with all their ſtrength, adding many lyes to prove ſwearing lawfull, and to juſtifie his ſwearing contrary to theſe plain Commands of Chriſt; in this they ſpent much time, and in pleading for lying alſo, for when I heard them tell many lyes, I told them of it, they curſed mee, and ſaid I was unmannerly to give them the lye, which is Scripture Language uſed by Chriſt and the holy men of God, who alwayes called a lye, by the name of a lye, and never would hide the Devils work under a fine name, but was ſent to lay him open and his works, who is the father of the lye in thee lyar (and one of them threatened mee, that if he could meet me he would teach mee to call lyar:) though the murderer now ſay it deſerves a ſtab or a ſtroake. And thus they are one in the worke of their father the lyar and murtherer; and all that pleads for his workes. And when I ſaid no lyar muſt enter into the Kingdome, another ſaid, none then muſt enter, for all were lyars. And thus they ſet to their ſhoulders one after another to uphold their fathers kingdome that it ſhould not be beat downe, before the people, as many hundreds can witneſſe: and when they could not prove lying lawfull, another Prieſt ſaid, that every untruth is not a lye, and when I bid him prove that, he ſaid he would doe it another time; they alſo pleaded the letter to be the Word, and the writings of *Mathew, Marke, Luke* and *John* the Goſpel, and would have proved it if they could: plainly ſhewing that they know not the Word nor Goſpel which is inviſible and ſpirituall; they alſo denyed that any thing could be ſeen that is inviſible; & when I asked how Chriſt was ſeen of *Paul*, they ſaid viſibly, & brought to prove it, *Acts* 1.11. *Yee men of Galilee the ſame Jeſus ſhall ſo come in like manner as you have ſeene him goe into heaven*; Then I asked them, if he was ſo come againe, and one of them ſaid yea and another nay: another denyed that the grace of God could appeare to all men, becauſe it is inviſible, denying that Scripture, *Titus* 2.11. and that alſo affirmed that the Scriptures were the way to know God, and not by Revelation, denying the words of Chriſt, who ſaith, *No man can know the Father but he to whom the ſonne reveales him*; they ſayd alſo there is [illegible] a Word of God which is not of him, nor one with him: That the Law of God is not eternall, and that the Law of God wrote with his owne finger was not one with him: That men are not to looke to any light within them for Direction to ſalvation, that the light is not in every man, becauſe all are not enlightened [illegible] contrary to that Scripture, *John* 1.9. 2 *Cor.* 4.6.

that

that they that turned from Darkneſſe to light, turned not to any light within them: That the Kingdome of God is not to be looked for within unbeleivers; and when I proved it *Luke* the 17.21. they ſayd the Phariſees were beleevers: That the Law of God written in the heart, is ſo farre obliterated that it cannot diſcover Chriſt. When God ſayth by that law, *all ſhall know him from the leaſt to the greateſt*, Heb.8.10,11. That all muſt live in the fleſh and the world while they are on earth; contrary to theſe Scriptures, *Rom.*8.8,9. *John* 15. 19. That the Scriptures are the Word, and brought this to prove it, *Let the word of God dwell in you*, &c. as though the Bible muſt be in them: but ſuch know not God in them who is the Word; and the high Prieſt ſaid that I ſaid they had not the light in them, which was a lye, and when I told him ſo and bid him ſpeake the truth, he ſaid he ſpoke the Word of God, which was proved a lye to his face, he ſayd alſo that I owned another Chriſt beſides that which dyed at *Jeruſalem*, becauſe I owned a Chriſt within mee, contrary to the Apoſtles Doctrine, who preached Chriſt within, *Coloſ:* 1. 27. and did not preach another Chriſt; they ſayd alſo that Chriſt did not Convince the world, becauſe the world cannot receive him: contrary to the words of Chriſt, *John* 16.8,9. That it is lawfull for them to be called Maſters: and brought to prove that of *John* 3 *Epiſt:* 9. *verſe*, where *Diotrephes* who loved to have preheminence; and ſayd Chriſts words were not, *Be not ye called Maſter*; but *love not to be called Maſter*, *Math.* 23. 8. And that they did not love it, that were the Phariſees that loved it. But all the Phariſees you read on never pleaded ſo much for it in all their lives as theſe Prieſts did that day, but could finde no proofe in Scripture, that they could wreſt towards it: but cryed *Maſter Mayor Commands you to depart*, and that was their beſt weapon when Scripture ſerved not: but in all this I could not get them to prove their owne practiſe, nor to prove mee a perſecuter, blaſphemer, ſeducer, and Antichriſt, which I proffered to prove them before all the people, but that they would not meddle in: but ſaid, it was not in the Queſtions intended; then I was moved with a loud voyce for the peoples ſake, who they lead blind in a blind way and worſhip, to utter theſe words; *People it may be you never heard as much before, here I challenge all here to prove any one thing they performe in theſe High places, or Idolls Temples, to be according to Scripture, any one thing they call Worſhip, to be as the Miniſters of Chriſt performed in Scriptures, declared without wreſting.* But to this none that I heard would give any anſwer at all, ſo preſently after was I carryed out by the Mayor of the Towne, who carryed himſelfe civilly towards mee, and ſo did the people alſo. Many other paſſages there was which might have been ſerviceable to have laid them further open, but the Writers being on their appoynting, they are kept ſecret, and were not read to the people, though they ſo promiſed before they began.

And now [illegible] poore deluded people, ſee your blindneſſe, and how you betray your owne ſoules, to believe and follow ſuch as are out of the Saints practice, both in worſhip, doctrine, and manners, which I dare undertake to prove againſt all the High-place worſhippers in this Nation, that not any thing they performe there they call worſhip, that is according to plaine Scripture, without wreſting, and how ſhall theſe lead them to God in any thing, who are out of the Saints practice in all things they call worſhip? And with the life of the Scripture they are judged not to have the forme of godlineſſe, much more not the power.

Not long after, I received a Letter from the High-Prieſt, who ſubſcribes his name *Immanuel Bourne*, wherein he deſired me to ſend him the Anſwers to their ſeaven Queſtions, which they would not ſuffer me to read before the people, which Anſwers I left with the Mayor of the Towne, to be given them. And in the concluſion of his Letter he confeſſeth he hath received them. He ſent alſo a cover for the two Oaths he ſwore in his diſpute, adding lying to cover ſwearing; when he ſwore them, he pleaded they were not Oaths, becauſe by, went not before *Mary*; but having had the uſe of his Study, and Library, now he hath found that out that will cover it learnedly, and that is, that it was not *Mary*, but marry, which he ſwore; a phraſe taken from agreement in Marriage; and that that is a true ſence of the expreſſion, and no more: And that he did it to declare his agreement or approbation to what was ſaid, or done. As much as to ſay, I agree to what is ſpoken, (when as hundreds may witneſſe, that both his Oaths were to oppoſe what I had ſaid.) And ſaith he, this I uſe ſometimes; but to ſwear by *Mary* openly, or wittingly, that's a ſin. But he did never ſwear an Oath ſince he was borne, except before ſome who had Commiſſion, *&c.* Or that upon ſome ſpeciall occaſion, he called God himſelfe to witneſſe. Thus the Serpent hath ſhewed his crooked way to get a hole to hide himſelfe, but it is but from him that's blind, for who is in the light of Chriſt ſee thee in thy hole, and thy covering too narrow, and to judgement thou muſt come, with the light to be judged, which thou hideſt thy deeds from, and hateſt. But had he had this ready when he was reproved before the people, it might perhaps have ſpared a great deale of time that was ſpent to cover it otherwiſe, but he could not; but ſometimes the Serpent hath his wit to ſeek, when he ſtands in moſt need of it, that the word of the Lord may be fulfilled, *I will confound the wiſedome of the wiſe, and the underſtanding of the prudent ſhall be hid.* Bleſſed is he who is fulfilling his word at this day. And upon this wicked Generation, who thus make it their work to teach people to ſin (by their practice) and alſo to cover it by their policy, and now having found out this cover, and by ſubtilty ſtrengthen[illegible] he ſees me to be in the fault, for reproving him for

ſwearing, and ſayes, he cannot ſo hate me, as to ſuffer ſuch a ſin to be upon me, if he can remove it, and therefore he admoniſheth me to repent of it. And thus having put out his owne eyes, he ſure thinks all are blind about him. And it's no wonder that ſuch ſhould affirme, That none ought to look to any light within, for direction to ſalvation: And let every child of light judge if theſe be not blind guides, though they would not be knowne ſo to be, but call it railing. Further, he deſired that I would ſend him any other Queſtions, and they ſhould be anſwered in writing. He ſayes further, the confuſion was ſo great, becauſe of me, and others, that he could not know my certain Anſwers to the Queſtions, though in the cloſe of his Letter he ſaith, He hath received them in writing, whereupon I writ to him, as followeth.

FRIEND,

I Have received a Paper, wherein is deſired an Anſwer to the Queſtions, which afterward thou haſt received: Thou alſo deſireſt me to ſend thee any other Queſtions, and ſayeſt they ſhall be anſwered in writing, which I have done accordingly, and have ſent a few here incloſed, which if thou, and the reſt of you returne an Anſwer in plainneſſe, you may therein manifeſt the ground of your Miniſtry, which may be ſerviceable to the whole body. Let me have an Anſwer before I goe out of the Country, that there be no back-biting, or ſecret ſlandering.

For the confuſion thou tells on, it was manifeſt where it was, and caſting it upon others, will not clear thee, and the reſt of thy Brethren; nor will the cloak thou haſt put upon thy ſwearing, hide it, nor cover thee. The light is riſen, thy miſt can blind none, the refuge of lyes is ſweeping away, neither ſhalt thou lead any, but who is willing to be blind, for the mighty day is coming on apace, and till then I leave you to the witneſſe of God in your conſcience, which lets you ſee your envious bloody minds, and whence it ariſes, and your reward that ſhall be anſwerable: At that day it ſhall appear you have been warned, while you had time to repent, from a lover of your ſoules.

James Nayler.

Theſe Queries following I ſent them, in Anſwer to his deſires.

Quer: 1. *What was the fruites of man before the fall, and from what ground did they ariſe? And whether any one redeemed out of the fall, ſhall bring forth the ſame fruits, or from the ſame ground, or fruits not ſo good, or fruits better? And from what different ground ſhall they ariſe, and whether they ſhall be viſible to the world, a witneſſe againſt all that abide in the fall?*

Qu: 2. *What the Tree of Knowledge is, which is forbidden, where it is, and how it may be knowne with its fruits?*

Qu: 3. *What that death is which hath paſſed upon all men? And what it is that dyeth that day the forbidden is eaten, ſeeing the [illegible] Adam may live*

Qu: 4. *What was the condition before Moſes: how came you to Moſes: through Moſes and the Prophets to John: and through his Miniſtery, and how came into the Kingdome, and what were the ſeverall meaſures of God you knew in paſſing through theſe ſeverall Adminiſtrations: or which of theſe Adminiſtrations are you in now: and how may others know to come through theſe, and when they are in them: it being that one jot muſt not paſſe till all be fulfilled: and how is the leaſt in the kingdome greater then John: ſeeing John ſaw Chriſt face to face?*

Qu: 5. *What that kingdome of God is which Chriſt ſaid was within the Phariſees, and whether any one be to looke for that kingdome within them?*

Qu: 6. *What and where that new Jeruſalem is which came downe from heaven, in which there is no night, nor needs the light of Sunne, Moone, or Candle, for the Lord God and the Lambe is the light of it, which though the Gates be never ſhut, yet nothing that defiles or makes a lye can enter?*

Qu: 7. *What and where that Sion is to which all Nations ſhall flow, where the Lord ſhall teach them of his wayes, and from whence his Law and Word ſhall goe forth, and they ſhall ſay, come let us walke in the light of the Lord?*

Qu: 8. *What and where that unction and anointing is, by which the Saints know all things, and needed not that any ſhould teach them, but as the anoynting taught them of all things that were true, and in it was no lye, and may any come to that teaching in theſe dayes?*

Qu: 9. *What that ſpirit of truth is which is promiſed to lead into all truthes, ſhewing things to come, even the things of Chriſt, and ſhall glorifie him, and whether it be within thoſe that have it yea or nay?*

Qu: 10. *What that Word of faith is that ſaith none needs to ſend up to heaven to bring Chriſt &c. but is nigh in the heart, and in the mouth, which the Apoſtles preached to them that had it in their hearts, and whether it be the ſame now in theſe dayes?*

Qu: 11. *What that grace of God is that brings Salvation, and hath appeared to all men: which teacheth the Saints to deny all ungodlineſſe and worldly luſts: and whether it would not teach all the ſame now: if they did not turne it into Laſciviouſneſſe: and how the Goſpel was preached to every creature which is under heaven?*

Qu: 12. *What the Tree of life is, and what the flameing ſword and Cherubims is: and how man may come to the Tree of life? What is to be cut downe and burnt up in man, before he come to the Tree of life, and where that Paradiſe is, that man was Driven out of, with its ground, and what ground he was Drove into: and how the flameing ſword parts theſe two grounds?*

Qu: 13. *What that worſhip in ſpirit is, God alone ſeekes to be worſhipped in: [illegible] but he that is borne of the Spirit: and is not that*

Spirit of which he is borne, Sufficient to teach in that ſpirituall worſhip, without the helpe of man?

Qu: 14. *What is that you Miniſter from, and what is that (in man) you Miniſter to: and whether that which you Miniſter to, be pure or no: And whether you would have had that Miniſtery, which you have, had you never ſeen letter, or had pay for it?*

Qu: 15. *What and where, that tongue of Egyption Sea, and that River Euphrates is: which muſt be dryed up that way may be made for the Kings of the Eaſt: and what are the Seaven ſtreames thereof?*

Qu: 16. *Doe you know God: or did you ever heare his Immediate voyce, as the Saints have done, or doe you owne Revelations and Propheſies, as the Saints have ever done, which the world that knowes not God, could never owne nor beleeve?*

Qu: 17. *What that Beaſt is, who hath the names of Blaſphemy upon his head; and what the number of his names is: and whether lyars and ſwearers be within his number?*

Qu: 18. *Did ever any of the Miniſters of Chriſt cauſe any to be impriſoned, or ſuffer any to be beaten in their meeting places, and haled before Rulers for ſpeaking to them, in or after the time of their worſhip, or counted it a diſturbance, or receaved Tythes, or any other thing, contrary to the will of the owner, under any pretence whatſoever, or were called of men Maſter: or did beare Rule by their meanes, or ſought for their gaine from their Quarter: or were not theſe the fruits of the falſe Prophets & hirelings, ſeeing Chriſt ſaith, By their fruits ye ſhall know them?*

Qu: 19. *What the ſeed of the Serpent is, and what is the ſeed of the Woman, and whether they be within people or no: and how each may be known by their fruits, and what that enmity is that is put between them, and from what ground doth it ariſe, and are not curſers, ſwearers, lyars, Quarrellers, perſecuters, that beat in the Synagogues, and hale to priſon for the truthes ſake of the Serpents Brood, and are not they that all ages, hath patiently ſuffered theſe things, of the ſeed of the Woman, which thereby muſt bruiſe the Serpents head?*

Qu: 20. *Is not ly and lyar, ſpirituall Language uſed by Chriſt and the holy men of God, to thoſe that were found in that practiſe, ſpeaking lyes, to oppoſe the truth, though they were Cheife Prieſts and Phariſees as the Scriptures doth witneſſe: or did ever any who were guided by the Spirit of truth cover a lye with a finer name, leaſt they ſhould diſpleaſe the father of it: or what Scripture have you for curſing, bidding fye upon mee, wiſhing that I had never been borne, and that I were out of the world, calling me deſperate knave, and when I ſpake the words of Scripture, to ſay thats a Bull: and that I deſerved to be hanged; and divers ſuch like words, you Pariſh teachers uttered forth againſt mee, in the holy High place in the Diſpute: Search the Scriptures and ſee if theſe be not from the ſpirit of the Devill?*

though they be

And now let every honeſt heart judge, by what ſpirit theſe men are guided, which for their owne wicked ends can make Challenges, and gather together many hundreds of people of their owne Sect, yea, into their High places, and this they count no diſturbance to States Government. But if the deſpiſed ones of the world doe but meet to waite upon God in that Ordinance in which they find him appearing to them, either in Honſe or Field (who are not thought worthy to meet in their Townes (but ſtoned and haled out) and this they perſwade their Magiſtrates is not fit to be ſuffered, but informe and Petition againſt it, under pretence of plotting againſt the preſent Government; when it's knowne, that moſt of us have adventured life and eſtate for the preſent power, but never Plotted againſt it, as moſt of them have done, witneſſe their Plots, Prayers, and falſe Prophecies, againſt the Army, though now they flye to it for ſhelter againſt us, who uſe no weapon but the word of God. And thus we are become Enemies without cauſe, but God whom we ſerve, ſhall judge for us, and clear our Innocency, for him (alone) we have to take our part.

And alſo I appeale to the light of Chriſt in all conſciences, if this were not as great offence, both againſt their High-place, worſhip, and perſons, and againſt the Lord too (which they pretend) for me to be foure or five houres diſputing with them in their High-Place before the people, openly denying their falſe worſhip, doctrine, and manners, as it is for any one that is moved of the Lord to ſpeak ſome few words in the ſame place: But onely that this was in their owne wills, and the other in the will of God. And thus the Lord is revealing how unwilling men of corrupt Principles are, that the will of God ſhould be done in the Earth, when it's contrary to their Earthly pleaſures, and what Pretences they have to ſtop it; but when their owne ends put them on it, then it's no offence accounted.

And let every one that hungers after God, conſider how theſe ſhould lead you to him who is pure, and to whom no unclean thing can come, who ſome of them, though they have been profeſſed Teachers of others fifty or ſixty years, (and accounted eminent) but yet they themſelves are open ſwearers, and lyers, and cannot forbear it, even before ſuch a multitude; yea, when they are about to ſeek the moſt praiſe of men. But where God is denyed to be Guide, there he will be Judge, and their folly he will manifeſt, who have choſen their owne wayes.

J. N.

FINIS.